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LA FILOSOFIA DI SCHOPENHAUER. Di Giuseppe Melli. Firenze: Bernardo Seeber, Libraio Editore, 1905. Pp. 320.

The chief aim of this delightful book seems to be to offer a clear and appreciative introduction to Schopenhauer's works, rather than a criticism of them. This may be inferred from the fact that the first nine out of the eleven chapters which the book contains, give hardly an indication of any possible divergence between the author's views and those of his subject. He writes with the intimate knowledge and the enthusiasm of a man who has been, if he is no longer, wholly dominated by the power and the eloquence of a master. These nine chapters are, in their own way, of a degree of excellence seldom approached. No better means than the reading of this book could be devised for the purpose of kindling the desire of the enjoyment which only the study of classics in every department of thought can supply.

The last chapter is the most critical and, though too brief, is, in its way, most admirable. It endeavors not only to indicate Schopenhauer's place in the sequence of philosophic thought, but to trace the author's peculiar and personal views to their sources in his disposition and education. We are told (p. 318), that he lacks the constructive or speculative faculty and his negative account of virtue and happiness is thus explained. "His vision is vivid rather than wide, certain aspects of human reality escape him or fail to excite his interest." The closing pages contain a very just estimate of Schopenhauer's influence and importance, and the purely negative criticism of him as a pessimist is warmly repudiated. "He who possessed in so slight measure the sense of the life of history has rendered one of the greatest services to the comprehension of human history; he has reinstated in philosophy the sense of wonder."

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DIE METAPHYSISCHEN GRUNDLAGEN DER ARISTOTELISCHEN ETHIK. By Dr. Emil Arleth. Prag: J. G. Calvesche Buchlandlung, 1903. Pp. 69.

Dr. Arleth's little treatise was, he tells us, written as part of a more extensive work on Aristotelian ethics, and accordingly confines itself to an examination of the Aristotelian idea of